THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

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THE BIRTH OF CHRIST.

IT came to pass in those days, that a decree went out from Cæsar Augustus that the whole land should be enrolled for taxation. And this enrolment took place before Cyrenius was governor over Syria. And everybody went to be enrolled, each in his own city. And Joseph went up from Galilee, from the city of Nazareth, to Judea, to the city of David, called Bethlehem [because he was from the house and lineage of David], in order to be enrolled, together with his wife Maria, who was with child. And it happened while they were there, that the days were accomplished that she should be delivered. And she brought forth her first-born son and wrapped him in swaddling-clothes and laid him in a manger; because there was no room for them in the inn.

In these words, which the writer has translated from the original Greek, Luke, who had diligently inquired about the "things that are most surely believed among us," describes the birth of our Savior, giving the time, place and circumstances of this event, one of the most important in the history of the human race.

The precise date, it will be observed, is not given by the inspired author. Probably it was never made known to him. It is only in later years that the attempts at discovering the date of the birth of Jesus have been successful, to some extent, through minute researches.

It has been tolerably well established that the year of His birth was four years before the commencement of our era, or in the year 3756 after the creation, according to the Jewish chronology. But the day has been more difficult to ascertain. Clemens, a German author of somewhat independent tendency, in his "History of Rabbi Jesus," says: "To celebrate Christmas on the 25th of December was first instituted in the fifth century after Christ, and evidently for no other purpose than in order to combine

the Christian festival with the festival of the heathen Romans, the so-called 'Saturnalia,' which was celebrated at that time of the year as the new birth of the sun." The same author finds, according to genuine calculation, founded on the Jewish chronology, that the date must necessarily be fixed between the 15th of March and the 15th of April, but he does not profess to be able to designate the date any nearer than that.

Any one acquainted with the customs of the Holy Land will understand that the 25th of December could not have been the birthday of our Lord. For the biographer states that there were shepherds abiding in the field, keeping watch over their herds by night. The nativity must, therefore, have taken place during a time of the year when this was necessary or possible. But in the month of December, when the rain pours down in torrents, almost incessantly, the shepherds keep their flocks in the field only a few hours during the daytime, sometimes not more than four or five hours. Both the shepherds and the animals are too glad, after several hours' exposure to the rain, to find some shelter before the night. This circumstance alone is sufficient proof that the birth of Jesus occurred at some more congenial time of the year than December.

Greswell, who has given this subject much attention, fixes the date as the 10th day of the Jewish month Nisan; which, he says, in the year 4 before our era, or the year 750 of Rome, would be on Saturday, April 5th. At this time the pasturage is abundant and the air is pleasant. The angels who heralded the coming of the King of kings with celestial melodies, would find watching shepherds in the field prepared to receive the tidings of joy. Greswell, however, seems to have overlooked that the great event took place in the night. The Sabbath expired at sunset, and the night following was really Sunday, the 6th of April. That day, and no other, it seems to us, should be fixed upon as the birthday of our Lord. That day is the Lord's day; for on a Sunday He seems to have been born in the flesh, and on a Sunday He arose from the grave.

The place of the nativity of Jesus, Bethlehem, was a long time one of comparative insignificance, "little among the thousands of Judah." But it was the place of the nativity of David, as well as some of the most celebrated generals that led Israel on to victory. Rehoboam had fortified the place, but it fell with the rest of Judea into the hands of the Babylonians. After the return from the captivity, about 123 souls started a new colony at Bethlehem, which has since then, with the rest of the cities of Palestine, had a varied experience.

The city is built on two hills, about four hours' drive south of Jerusalem. It is surrounded by fertile fields and gardens. On the north side a splendid view is obtained over a valley called *Wadi-el-Charoob*, which, with its vines, fig-trees, almond trees and olive trees, presents to the eye a very pleasing landscape. There are at present about 8000 inhabitants, most of whom belong to the Catholic Church.

In the eastern part of the city there is quite an extensive subterranean cave, over which a church of very ancient date has been erected. According to a tradition which can be traced back to the second century, this cave is the stable where the Savior was born. The church has often been

destroyed and again restored, and the venerable building presents at present a rather bizarre appearance, with fractions of beautiful sculptures mended with rough additions of lime and mortar. The very entrance is a parody on architecture, the space under the once gracefully arched portal being filled out with rubbish, till only a very low and narrow opening remains. It is asserted that it has been necessary to so disfigure the ancient building in order to prevent the Turks from riding into it on horseback.

But, whatever the cause of the disfiguring of the old building may be, it stands there a fit representation of the change which Christendom has suffered from the hands of men during the centuries that have elapsed since the birth of Christ.

The entrance to the cave is on the east side of the church, one flight of stairs leading from each side of the high altar. The cave itself has been covered with marble, and, in a rather small half-round cavity is to be seen a silver star inlaid in the floor, around which fifteen silver lamps spread a magical glare day and night. The star is surrounded with the following inscription: *Hic de virgine Marie Jesus Christus natus est.* Here, then, it was, according to tradition, that our Savior was born of His virgin mother.

It is beyond the scope of this article to inquire into the authenticity of this tradition. It has already been mentioned that it can be traced back as far as to the second century, but no farther. Who first originated it, and on what grounds, is not known. Caves were often used for stables, particularly when the inns were crowded, and it is not impossible that this one could have been used by Joseph and Mary at the time mentioned. The question is of little importance compared with the great fact that the Savior came in fulfilment of the promises given.

The circumstances under which Christ was born deserve to be carefully studied, not only by His followers, His people, but by the whole world. If they teach anything at all, they direct men to despise all such distinctions as are founded on "rank," birth, and riches, and which are generally so highly esteemed among the thoughtless. They teach that true dignity and real nobility are possible in the humblest stations of life. For Jesus could, no doubt, have assumed human nature in an imperial palace as well as in a stable, had this been consistent with the plans of the Eternal Father. He might have had a queen for His mother, instead of an obscure, poor maid from a country village. But such was not the plan. He came under the most humble circumstances, yet with power to finally become the Ruler of the earth.

In the circumstances connected with this birth, we clearly see that a human being may be poor and of low estate, and yet be clothed with divine authority. Will the world learn this lesson, and apply it to the work of God in these last days? For history has again been repeated. And as sure as Christ, who was once a poor, helpless child in Bethlehem, shall rule this whole earth, as sure will His faithful servants, His messengers and Apostles, both of ancient and modern times, be crowned with Him in millennial and celestial glory. J. M. S.

ACCIDENTS AND TRIFLES.

SOME very wise men hold that there is no such thing as an accident and no such thing as a trifle—that what looks to us as the merest chance is inevitable and must have happened, as a part of the great foreordained history of the world, and that there is no great and no small in the sight of Him

> Who sees with equal eye, as Lord of all,
> A hero perish or a sparrow fall.

Something of the same thought was given expression by Michael Angelo. A visitor at his studio marveled that he should spend the whole day in adjusting some infinitessimal bit of clay on a statue. "Gentlemen," said Michael Angelo, "this may seem to you a trifle, but it is trifles that make perfect; and perfection is no trifle." Nevertheless, there is a certain amount of amusement and even information to be gained in speculating on what might have occurred but for some more or less trifling circumstances.

"If the nose of Cleopatra had been shorter," says Pascal, boldly, "the whole face of the earth would have been different." "A common soldier," says Edmund Burke, "a child, a girl at the door of an inn, have changed the face of fortune, and almost of nature." A glass of wine too much is said to have turned the course of French history. The son and heir of Louis Phillipe always confined himself to a certain number of glasses, because he knew that beyond that number he was sure to get drunk. On a certain morning he forgot to count the glasses, and drank one more than usual. Entering his carriage he stumbled; the frightened horses ran away; the young prince leaped out of the carriage, struck his head against the pavement, and was killed. The extra glass of wine overthrew the Orleans rule, confiscated the property of the family, and sent them into exile. If Mary had lived a little longer, or Elizabeth had died a little sooner, John Stuart thinks, the Reformation would have been crushed in England.

It was a chapter of accidents that gave to Spain for many generations the leadership in the New World and the consequent wealth which made her at one period the most important of European nations. Columbus, it will be remembered, after applying in vain to a number of other courts, despatched his brother Bartolomeo to ask aid from Henry the Seventh of England. Now, it happened that Bartolomeo fell into the hands of pirates, and landed in England so destitute that he was not presentable at court. By the time he had earned a little money he was too late; Columbus had had his memorable interview with Isabella of Spain. Even that interview was the result of accident. If Juan Perez de Marcana, the queen's confessor, had not happened to be passing by the door of La Rabida monastery at the very moment when the weary mariner was asking alms there, and if the reverend gentleman had not possessed the penetration to be struck by the noble lineaments of the ragged and dusty beggar, Columbus might never have been presented to the queen. Therefore, if Bartolomeo had reached London in time, or if Columbus had been a moment later in ap-

plying at the monastery door—indeed, if Columbus, like many other great men, had been of insignificant face and stature—the fate of the New World might have been entirely different.

Who can conjecture what the history of the world might have been if the Genoese after the peace of Paris had not sold Corsica to France, if Luther's friend had escaped the thunderstorm, if the spider had not woven its web across the cave in which Mohammed had taken refuge? Sallust says that a periwinkle led to the capture of Gibraltar. The cackling of geese saved the Roman nation from the Gauls. "A chambermaid," wrote Chesterfield to his son, "has often made a revolution in palaces, which was followed by political revolution in kingdoms; the subtlest diplomacy has sometimes been interrupted by a cough or a sneeze."

If trifles seem to have determined the fate of nations, accidents equally small have led men into pursuits which have made them benefactors of their race. Cowley became a poet through reading the "Faerie Queene;" Reynolds had never thought of painting until Richardson's treatise fell into his hands; Corneille showed no liking for any except legal literature until he fell in love and felt it necessary to relieve his passion in verse; Moliere might have continued weaving tapestry had not his grandfather piqued his pride by wishing he could be an actor like Montrose. If that sturdy soldier Don Inigo Lopez de Loyola had not received a wound which led him to beguile the leisure of convalescence by reading "The Lives of the Saints," the world might have never heard of him as Ignatius Loyola, nor of the famous order of Jesuits which he founded.

Every one has read of the falling apple which led Newton to investigate the laws of gravitation; of the boiling tea-kettle which suggested to Watt the power of steam; of the swinging lamp which gave Galileo his first idea of the pendulum. In the history of science, of manufactures, of literature, of art, in every department of human activity, instances of the happy accident may be fouud. Accident made Sir Walter Scott a novelist. It will be remembered that he threw away the unfinished manuscript of "Waverley" in disgust, and about eight years afterwards, rummaging in the drawers of an old cabinet for some fishing tackle, came across the discarded manuscript. Was there ever a more striking instance of a man finding a kingdom while he sought his father's asses?—*Lippincott's Magazine.*

FACTS AND EVENTS.

The Russian Government is placing further restrictions on the Jews.

At Northfleet, Kent, Jan. 17, about 400 tons of chalk fell from a cliff, killing three workmen.

Six persons were killed on Jan. 15, by the fall of a building at the Convent of the Sacred Heart, in Mexico.

The British schooner *Daniel Macey* was sunk off the Nova Scotian coast in a storm on Jan. 1st, and ten men were drowned.

Betting on the rainfall has become so prevalent a form of gambling in India, that the legislature has dealt with it in a bill that became law at the close of last year.

On Sunday, Jan. 18, mass meetings of workingmen were held in London, Liverpool, and other cities, and resolutions of sympathy for the strikers on the Scottish Railways were passed.

According to a Vienna telegram, a special commission, composed of five members of the Russian Senate, has been appointed for the secret trial of another batch of Nihilists, forty-seven in number. An official report states that during 1890, 300 Nihilists were transported from Russia.

On the morning of Jan. 19, an infuriated cow ran into the Wesleyan school yard at Nantwich, where many children were awaiting the opening of the doors of the school room. The brute attacked the children, tossed several on its horns, and trampled on others. Altogether forty-five were injured, some of them seriously.

The Supreme Court of the United States has overruled another decision of the United States courts in Utah. The latter said that the children of polygamous marriages could not inherit of their father's property, notwithstanding the law said they could. The Supreme Court of the United States now says the lower courts were wrong, and the law was right.

According to news received in Paris, the Portuguese government has granted to the Mozambique Company a charter conferring upon it rights of exploration in all territories claimed by Portugal between the Zambesi and the Sabi. The Manica territory is included in this boundary, and it is feared that the granting of the charter may seriously complicate matters between Portugual and Great Britain.

David Kalakaua I, King of Hawaii, died at San Francisco, U.S.A., on Jan. 20. His Majesty, who was born in 1836, was the eldest son of Kepaakea and Kekaulnohi, niece of King Kamehameha I, and was elected to the throne by the Hawaiian Parliament in 1874, in succession to King Limalilo I. His heir presumptive is his sister, Princess Liliuakalani, who visited America and England in 1887.

Detailed accounts from Cherchell, Algiers, show that the damage caused by the recent earthquake in the district of Gouraya is far greater than was at first reported, and involved considerable loss of life. The villages of Gouraya and Villebourg were almost entirely destroyed, and about forty natives perished. The damage done to property is estimated at half a million francs. On Jan. 17, five shocks of earthquake occurred in the State of Hidalgo, Mexico.

On Jan. 18, a case of double murder and suicide occurred at Lehigh, a town in Indian Territory, U.S.A. A woman named Hotcher, whose husband had died, leaving her with two boys too young to help to earn their own living, was driven to the point of starvation. When she could see no means of obtaining food for herself and children she became desperate, and strangled the boys. Then, with one of the corpses under each arm, she jumped into a reservoir and was drowned.

George Bancroft, a distinguished American historian and statesman, passed from this life on Jan. 17, in the ninety-first year of his age. His principal literary work is a history of the United States, in ten volumes. He has been minister to Great Britain, Germany, and other countries. He was in President Polk's cabinet as secretary of the navy, and while acting as secretary of war directed General Zachary Taylor to march into Texas—a step which resulted in the union of Texas with the United States after the war with Mexico.

The accounts received from all parts of Europe show that there is no mitigation of the extraordinarily severe weather. No country or district appears to be exempt. Places which have hitherto enjoyed complete immunity from the rigors of winter now report snowfalls and intense cold. In France the Seine and the Rhone are frozen over, and in the district of Perpignan several deaths are reported from cold. In the Chamber of Deputies, France, a sum of 80,000*l.* was voted for the relief of distress in the towns.

The severe cold is general throughout Spain, and snowstorms are reported from Algiers and Tunis. In Great Britain there have been numerous cases of death from cold.

Accounts of the locust plague in Australia are still more dismal, excepting at Adelaide, where the locusts, as was reported just before the mails left, had been good enough to drown themselves in myriads. The seashore at Adelaide was lined with the drowned locusts. At Minyip, however, the arrival of an immense column from the north was seriously alarming the inhabitants. The atmosphere presented the appearance of a snowstorm; the roads and fences were covered to a depth of three or four inches with a solid mass of locusts. The gardens were quickly denuded of vegetation, and all herbage was fast disappearing before the pest. The caterpillar plague is also causing the Australian colonists serious anxiety.

PINE RIDGE, Jan. 19.—In a formal order to the troops General Miles announces the satisfactory termination of hostilities with the Indians. The General has had a long pow-wow with the leading chiefs, who set forth in detail their complaints against the rascally Indian agents, and begged to be put in direct communication with their great white father in Washington. General Miles was struck with the idea, and immediately telegraphed to the Indian Department, asking permission to proceed himself to Washington with a delegation of the chiefs charged to arrange the formal terms of peace, and to assist in preparing a new system for the administration of the Indian reservations. He received permission, and made preparations to start in a few days. Increasing nervousness, however, was displayed by the Indians, owing to the difficulty of agreement on the question of surrendering their arms, and the manner in which they will be treated by the government. The Indians at the Rosebud agency also fear to leave lest they should be attacked and killed by the soldiers. Owing to this the collection of arms is proceeding very unsatisfactorily, and only 104 rifles have been given up. The wife of Few Tails arrived at the agency yesterday badly wounded. She and her husband, with several others, left the agency on a pass from General Brooke to hunt for eagle feathers, but were attacked by the whites. Few Tails and four others were killed, and the former's squaw was wounded. She had been nine days walking to the agency from the scene of the conflict, a distance of 150 miles. This news also has tended to inflame the Indians, and General Miles, who is greatly annoyed at the change in the state of affairs, has postponed his departure indefinitely, and called a council of the various commanders.

NEW YORK, Jan. 16.—Scenes occurred in the Colorado House of Representatives on Tuesday and Wednesday which have never been paralleled in American legislative history. The trouble began when the speaker announced the constitution of the committees. The selections were displeasing to a portion of the Republicans, who, with the aid of the Democrats, endeavored to dictate the policy of the house. Finding themselves thwarted, the malcontents held a "rump" meeting, and selected Mr. Jesse White as speaker. They then held a session of their own. Mr. Hannah, the speaker, stationed the deputy-sheriff's guard at the office in which the official records were deposited. Mr. White, in imitation of this, swore in numerous roughs and bullies as doorkeepers. At noon yesterday, Mr. Hannah, on seeking admission to the house, was shot at by one of White's guard, the bullet grazing his cheek. Police-inspector Hamley, on hearing the disturbance created by this outrage, rushed into the hall, and was shot fatally in the head by a man named Harley M'Coy, one of White's hirelings. A policeman named Norris, who came to the rescue of his superior officer, was shot in the abdomen by the same man, who was captured a few minutes later. The building was then surrounded by police, with drawn revolvers. The police were so exasperated at the death of their inspector that they declared themselves prepared to shoot anyone on the least provocation. Two companies of militia, armed with Winchesters, were then called out, and continued to patrol the streets all day. Both speakers deemed it advisable to adjourn the house until to-day. Arrangements are being made for large meetings to be held throughout the State for the purpose of demanding the resignation of the riotous members of the House of Representatives. More bloodshed is feared.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 26, 1891.

GENTILE RULE IN SALT LAKE CITY.

FROM the day of its first settlement until the year 1890, Salt Lake City, Utah, was a model among the cities of the United States for the peace and industry, sobriety and virtue, honesty and prosperity of its inhabitants. The administration of its municipal affairs was economic and gentle, yet progressive and firm. There was no shadow of defaulting among the officers who handled its finances, no measure of swerving from duty by those who had the responsibility of enforcing its laws. When evil sought to gain a foothold, it was vigorously and sternly met, and whatever of stability it had came alone from the representatives of the United States government.

But with all the disadvantages of antagonism on the part of Federal officials, the people were protected; they were safe in property and in person, so far as it was possible for a municipal government to give safety. They could rest in peace, without fear of the criminal classes that prey upon their fellows; they were not compelled to witness scenes of vice and misery, for the officials whom they had elected were bold and unyielding in their warfare upon crime. The burglar, the highwayman, the vagabond, the immoral, the sharper, aware of this, gave the place a wide berth, or kept themselves so secluded that it was seldom the community heard of their presence, and still more seldom that that presence was felt. When it was known, the officials needed no urging to rid their city of unbidden and unwelcome guests.

With the most economical administration, and the least numerical police force, of any municipality of its population, it had the most competent and safest government of any city in the land. What was true of Salt Lake as the capital of Utah, was also true of Ogden, of Provo, of Logan, and of all the surrounding cities, towns and villages, in their place. This was when the administration of public affairs was in the hands of the People's Party, most of the members of which were Latter-day Saints. So capable was the conduct of the local government that, contrasted with other places, to travelers the cities of Utah seemed an oasis in the desert, a land choice above all other lands—a veritable Hesperian paradise.

But in March, 1890, a change was inaugurated in Salt Lake City. By trickery and fraud the people were dispossessed of the control of their public affairs. The event was heralded to the world as a great Gentile victory. That "victory," gained through dishonesty, placed the city government in the hands of as unconscionable a set of rogues as ever disgraced a political party. The burden of taxation was increased from five to fifteen times as great as formerly; the gambler, the thief, the harlot, were welcomed by the new regime; the number of police and city officers was greatly augmented, thereby incurring enormous expense, but protection was withdrawn from the people, until vice of every grade was almost unrebuked by civic officers.

Ten months of Gentile rule, and those who have helped to bring the new officials into power, in a vain effort to crush the Latter-day Saints, now see their own property, and the safety and welfare of themselves and families, jeopardized by the serpent they have warmed and nourished. In the last Sabbath of the year 1890, there went up in all the Protestant churches in Salt Lake City a cry for deliverance from the effects of the Gentile "victory,"—the inauguration of a rule of wickedness. The Methodists, the Episcopalians, the Presbyterians, and all sectarian denominations united in supporting a resolution couched in the mildest terms possible under the circumstances, the very mildness showing how strong is the evil against which they protest. The resolution is as follows:

Whereas, It is reported on good authority that there are now over eighty licensed saloons in this city; that these saloons, or many of them, are kept open on the Sabbath day, and sell liquor to minors, contrary to law; that the laws against gambling houses and brothels are broken with impunity, and that, apparently, no determined efforts are being made for the enforcement of law against these forms of vice and crime. Therefore it is the sense of this congregation that the city government should strictly enforce existing laws against houses of prostitution, gambling, keeping saloons open on Sunday, and all other forms of vice; also, that it is the sense of this meeting that no more saloons should be licensed in this city.

The existing laws referred to were those passed when the "Mormons" were in power, and enforced by them with such beneficial effect. In addition to the action of the Protestant congregations, a mass meeting of citizens was called by non-"Mormons," and convened in the Methodist Church on Monday evening, Dec. 27, to demand a change in the policy of the Gentile officials. At that meeting leading citizens gave full expression to their views, and a few excerpts are here presented to show the sentiment which pervaded the assemblage.

Mr. G. F. Wanless said that "a few months ago, when he came from Denver, Sundays were so quiet and orderly that a stranger would not have supposed that there were any saloons in this city. Since then a great change had come. Saloons were multiplied all over the city. They were running on Sundays as on other days, in defiance of law, and ladies and children could not walk the streets without their ears being shocked with obscene and profane language. The result of non-enforcement of the laws was the flocking here of criminals from other quarters, seeking a field where they could commit crime with impunity."

Mr. F. E. Gregg said: "It is time the city authorities mended their ways. Crimes are being condoned, highway robberies are being committed daily or nightly, licenses to sell whisky are granted without limit. The non-enforcement of the laws has brought many vicious men to our city. The councilmen must be given to understand that they are not in office as individuals, or as representing individuals or classes. The whole trouble lies in the fact that every member of that body has been approached by friends and interested persons, who have said: 'Now you must understand that we must have so and so.' This has brought the city to the situation against which we most emphatically protest."

The Rev. Dr. Iliff stated that he had "voted, and enthusiastically too, for every member of the present city council, because he thought that in doing so he was working for the best interests of the whole people. But when he found that ordinances, which every good man believed were just and right, were ignored, he was before the audience to most earnestly and vigorously protest against such a state of affairs."

Mr. John Nicholson, who was the only "Mormon" who made a speech, entered, as a representative of the People's Party, a most emphatic protest against the outrageous conduct of the present officials in bringing public affairs into such a deplorable condition.

A set of resolutions was then unanimously adopted, demanding enforcement of the laws and protection for the people, and reciting the fact that the present city government "has, by its recent failure to enforce the laws against gambling, brothels, the sale of liquor to minors, and the opening of saloons on Sundays, excited the apprehensions of many of its friends and supporters, and is thereby imperiling the cause of morality in this city."

This state of things in public affairs is most lamentable and reprehensible. It has been brought about by those whose misrepresentations and iniquities have caused the "Mormons" to be unjustly deprived of many rights.

But it need not be supposed that, because of this unpleasant change in municipal matters, the Saints have in the least degree turned from their course of honesty, virtue and truth. They have been placed in a position that has made it necessary for them to use efforts to protect themselves and their property from the criminals who have flocked to the city. They have been still more careful and thorough in establishing safeguards to prevent contamination with the ungodly. A special watchcare is extended over the young that they be not led into temptation.

Their exclusiveness in social and family relations is now to them a bulwark of defense, and with the thorough discipline of the Church, exhibited in all the officers both of the Melchisedec and Aaronic Priesthood, presents an impregnable barrier to the onslaughts of those whose deeds are evil. In the lives and associations of the Saints, as well in the amusements, societies and schools for the young as in the family circle and the sacred assemblies, there is protection from evil and freedom from danger. The more violent the storm without, the more closely do they cling together in the fold within. The more bitter the antagonism to

them and their institutions becomes, the more steadfastly do they cleave unto the Lord, and seek to know and keep His commandments. They have gathered out from the world, and have placed their whole confidence in the God of Israel; there is no power upon the earth, or beneath it, that can cajole or compel them into partaking of the sins or receiving of the plagues of Babylon. The vales of Utah are to-day the place of gathering for the Saints of every land and clime, and there they present, and ever will, the example of a virtuous, honest, industrious, happy and prosperous people, keeping the commandments of the Lord. The God whom they serve shields them from harm, and in His own due time will vanquish the oppressor and bring freedom to Israel. J. H. A.

RELEASES AND APPOINTMENT.—Elder John P. Benson is honorably released from his labors as Traveling Elder in the Irish Conference, to return home. The cause of his release is his continued ill health.

Elder Charles Schneitter is honorably released from his labors as Traveling Elder in the Swiss and German Mission, to return home.

Elder John C. Cutler is appointed to preside over the Manchester Conference.

ONE of the American non-"Mormon" papers which has the courage to tell the truth in the face of popular outcry is the Deming, New Mexico, *Headlight*, which has the following in its issue of Dec. 27, 1890: "The truth is that the vast majority of the American people have absolutely no sense of right and wrong as affecting any question wherein the Mormons are concerned. And yet, those who have had opportunities for observation will testify that these are an industrious people, who pay their debts and regard the rights of their neighbors. They take a country like Utah and make it blossom as the rose. They are developing northern Chihuahua in a similar manner. No one ever sees a Mormon under the influence of liquor, or hears of a Mormon thief. They care for their families and educate their children. And yet, so bitter is the prejudice against them, that when the people express a readiness to obey the law, and announce the purpose of abandoning the practice of polygamy, our people as a mass refuse to believe in their expressions of honest purpose, and decry the whole Mormon community as hypocrites and liars. Our treatment of the Mormons is one of the darkest pages in American history."

CORRESPONDENCE.

90, Thorndyke Street, Belfast, Jan. 9, 1891.

President Brigham Young:

Dear Brother.—I take pleasure in reporting the Irish Mission for the six months ending Dec. 31, 1890, during which time there have been 20,324 Gospel tracts distributed; 91 Voice of Warnings sold, 60 loaned, and 4 given away; 7 Books of Mormon sold, 9 loaned, and 3 given away; 8 other Church works loaned; 35 meetings with non-members have been held; 6 new members have been added by baptism, and 6 have renewed

their covenants by the same ordinance; 2 children were blessed, and 13 members have emigrated.

Our meetings are fairly attended by the Saints, and usually a few strangers call in. There is a good spirit with the Saints. The Elders are united in spreading the Gospel, and are in possession of the spirit of their high and holy calling to a great extent. There is a prospect of at least a few more new members casting their lot with us in the near future.

We are indebted to the kindness of Sister Isaac Brockbank, who paid us a visit last fall, for a most enjoyable time on Saturday, Dec. 27th. She sent us 21 shillings, for a Christmas pudding, but as it was not convenient to accomplish this, we concluded to get up a party in the hall, and extend an invitation to all the Saints. Accordingly preparations were made, a programme arranged, and at 5 p.m. the entertainment commenced, Brother Gibson chairman. The programme, which consisted of hymns, songs, recitations, speeches, dancing, games, and refreshments, was rendered successfully. I think I can say for all, that it was one of the most pleasant evenings of that nature the Saints have had in Belfast. We extend our heartfelt thanks to Sister Brockbank for her kindness.

We also extend a word of praise to Brother and Sister Stewart, of this branch, who have for the past six years entertained the Elders, and as many of the Saints as could be conveniently present, at Christmas. The true and faithful friends to the Elders, Mr. James Boyce and family, of Tannifiglasson, displayed great kindness in most pleasantly entertaining them on New Year's day. Their hospitality for the past three or four years will not be forgotten. They have done much in assisting to spread the Gospel in that locality. Many good meetings have been held in their house, which is still open with a hearty welcome, for which the blessings of heaven will be showered upon them.

With kindest regards to all at "42," I remain your brother in the Gospel,

ALMA H. HALE, President.

THE SCANDINAVIAN MISSION.

THE following is a translation of an editorial article which appeared in the Scandinavian *Star*, (published in Copenhagen, Denmark), of Dec. 15, 1890: Another year is about to depart into the mighty past, and as we stand upon the threshold of a new season, about to bid farewell to old 1890, let us, before we part, take a glance backward, and spread before our view a panorama of the labors of the past forty years.

Attention is directed to the yearly report in this number of the *Star*. While it does not show so large a number of Saints in the mission as others have done, yet it is quite satisfactory, since we have, with all our emigrations, still a membership of nearly four thousand. During the year, 557 have been baptized and 570 have emigrated. Since Dec. 30, 1880, up to date, 7305 have received the ordinance of baptism, and during the same period 6084 have emigrated.

From a compilation of the yearly reports up to date, it will be seen

that since the Gospel was first sounded in these lands, 40,716 have entered the waters of baptism, and out of this number, 20,508, (not counting, except in two cases, children under eight years of age, or at least 25,000 all told), have gone to the appointed gathering place of the Saints in the valleys of the mountains. As many as 2184 have died before this privilege was accorded them, and rest in their native lands awaiting the resurrection of the just.

Nearly 700 Elders have visited the mission, proclaiming the word of God to all who would listen. Ten thousand copies of the Book of Mormon have been printed, 5800 copies of the Doctrine and Covenants, 43,500 hymn books (15,000 Swedish and 28,500 Danish), 45,500 Ready References, 644,200 various tracts on doctrines of the Church, 9000 catechisms for children, 17,000 copies of the Voice of Warning, besides the *Skandinaviens Stjerne*, which has been published continually since its first issue on Oct. 1, 1851, with a circulation of each number ranging from 850 to 2000, and the Swedish *Nordstjernen*, which has been regularly issued since Jan. 3, 1877, with a circulation of 800 to 1000 each issue, the whole involving an outlay for printing alone of Kr. 126,080.93. This is part of the work that has been accomplished since Apostle Erastus Snow and his co-laborers, Elders P. O. Hansen, J. E. Forsgren, and Geo. P. Dykes, first set foot upon the soil of Scandinavia, in the months of May and June—the season of roses and fragrance—in the year of our Lord 1850; but it is only a small part of the mighty advancement that has been made—the part that can with some certainty receive the stamp of the statistician.

A work has been wrought in the valleys of the mountains which cannot be measured by statistics. Thousands of children rise to bless their parents, and to thank the allwise and merciful God for the deliverance which has come to them because of the Gospel which their parents heard and embraced. Thrifty cities, whose population answers to the call of agriculture, the hum of industry, and the bells of schools of culture and enlightenment, have sprung up in the once barren desert; and orchards and waving fields, pleasant shades and smiling homes, meet the sight where not many years ago—only as far back as the first part of the period of which we write—lay the burning sage plains, roamed the wild red man, and howled the coyote and wolf. The desert has been redeemed, and the prophecy of Isaiah has been fulfilled: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

The sturdy sons of Denmark and Sweden and Norway have acted a noble part in this wonderful drama of the last days. It is true they have not done this without sacrifice. Indeed men get only few blessings and make only little advancement without sacrifice, and the case in question is no exception. There have been tears, partings, sorrows, toils and tribulations too numerous to mention. But those who embraced the Gospel did so for the love of it, not for the temporal blessings that obedi-

ence to its ordinances were expected to bring. They embraced it because they were convinced of its truths, and they were unmindful of all things else so they were permitted to worship God and enjoy communion with His people; they sought Him with every sincere desire that they could muster. They little thought it possible, and much less asked to be rushed to the promised resting-place in a few days, and then be carried and cared for upon their arrival. They had a living testimony that the Gospel is right, and its truths were deep-seated in their hearts. Come what might, they had found peace with God their reward has been realized, and the promise of Jesus has been verified in their lives: "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Lo! what changes these forty years have witnessed. Apostles Snow, and Pratt, and Rich, and Hyde, Presidents Young and Taylor, and many others whose names we all have learned to hear, whose zeal in the cause of truth fired our fathers to deeds of valor, sleep, with many of them, in the silent tomb, but their acts and testimonies whisper sweet consolation to their struggling children, and so being dead they yet speak—speak in their works. Their spirits are laboring in other spheres just as zealously as ever for the cause of God, for the spiritual and temporal emancipation of the children of men. The light of the everlasting Gospel, and the precious truth which it has laid bare, shines just as brightly now as in their day; and, while at this particular time it may not seem as promising as at some other periods in the past, the cause of God is still progressing, and the growth of His work is onward and upward forever.

There are to-day in these lands, out of nearly seven hundred who have at various times visited them, sixty-seven messengers of the Gospel, besides many who are native Elders, proclaiming the glad tidings to the people. They testify with us, and with all who have gone before, that God has spoken from the heavens in the last days; that He has commanded His servants to go unto every clime and nation, crying repentance with a loud voice, for the kingdom of heaven is at hand; that He has revealed His will and given authority to His servants the Prophets; that His Church is organized with Apostles, Prophets, and other officers, as in the days of Christ.

These messengers are here among the people warning them to repent and turn to God, casting away far from them the evils that beset them; asking them to be baptized in the name of the Father, Son, and Holy Ghost, for the remission of their sins, by one having authority, that they may be made the recipients of the Holy Ghost, which shall lead into all truth. They are here earnestly warning the people to seek God, that they may be free from the calamities that must overtake the ungodly in the hour of God's judgment, which is near at hand. Blessed are those who shall hear and obey. The past has been full of important scenes, and the future is pregnant with wonderful events, for God has set His hand for the last time to accomplish a mighty work among the nations May the dawning year hasten His glorious purposes.

UTAH NEWS.

(Summarized from Territorial papers.)

The Box Elder *Herald* is the title of a new weekly paper issued at Brigham City.

There has been an unusual number of cases of typhoid fever and pneumonia in Utah this winter.

The people of Pleasant Grove are making arrangements for a new and commodious central schoolhouse.

Up to January 10, winter had not set in in the Salt Lake Valley. There was but little snow in the hills.

The remains of Emma Abbott were embalmed at Salt Lake City, and sent east. Her opera company has been disbanded.

Eight companies of the troops at Fort Douglas were called to take part in the campaign against the Indians in South Dakota.

The completion of the Rio Grande Western railway to Manti, Sanpete County, was celebrated by a banquet, given by the municipal authorities.

On Jan. 4, Edwin Solomon, brother of ex-Marshal Solomon, of Salt Lake City, wa handling a gun when it was accidentally discharged, killing him instantly.

On the evening of Dec. 30, the grand opera house at Ogden was opened in fine style, the first performance being the opera of "Carmen," by Emma Abbott and her company.

On Tuesday, Feb. 3, the next municipal election in Ogden will take place. There is little prospect of any member of the present Gentile city council being returned to office

At Bingham Canyon, Dec. 27, Guiseppi Ponarati was thrown from a runaway team, and killed. The same day, Martin Goblish, a Union Pacific brakesman, was crushed to death between freight cars at Santaquin, Utah County.

Ex-deputy U. S. Marshal Franks, whose conduct made him notorious in Utah two or three years since, in his outrageous actions toward "Mormons," is now under arrest for a breach of the Edmunds-Tucker law passed by Congress in 1887.

By a combination of railways, the passenger rates from the Missouri River to Utah have been increased $5 on each first-class ticket. The advance does not affect any other part of the country except Utah, which is thus discriminated against.

Two men, one aged forty-eight years, and the other fifty-three, died at the Ogden hospital, from pneumonia, on Sunday, Dec. 28. Both were strangers in the city, neither was acquainted with the other, and both bore the name of Edward D. Ryan.

The editorial department of the Logan *Journal* is now under the direction of Prof. J. H. Paul, of Salt Lake City. The ability and experience of Prof. Paul will bring to the *Journal* a new force which the people of Cache Valley cannot fail to appreciate.

A Union Pacific switchman named Blazzard disappeared on Dec. 10, and has not since been heard of. He had drawn his pay, and started on his way home, in Salt Lake City. It is believed that he has met with foul play from a gang of thieves now infesting the city.

Owing to the discrimination by the railroads against Utah merchants in the matter of freight transportation, the Salt Lake Chamber of Commerce has taken the question up, and by a combination of business men the bulk of freight is being handled in a way that will probably cause a change in the policy of the railway men.

The recent change in the presidency of the Union Pacific railway has brought about a number of alterations in the staff of employes on the Utah division. The most notable change made there is the removal of C. F. Resseguie from the position of general manager of the mountain division of the road, and the appointment to the place of W. H. Bancroft, for a number of years superintendent of the Rio Grande Western.